

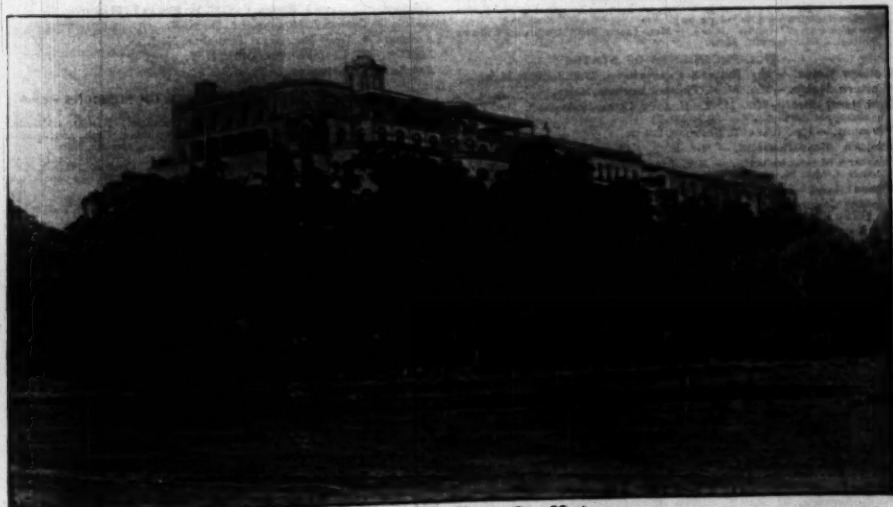
Rome Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI.

JULY, 1902

No. 7



Castle of Chapultepec, Mexico City, Mexico

510 & Tremont & Temple
Boston

"Topics for 1902"

JANUARY.
Twenty Years among the Colored People.
FEBRUARY.
Alaska.
MARCH.
Our New Possessions.
APRIL.
Temperance and Home Missions.
MAY.
Foreign Populations.
JUNE.
Anniversary Number.
JULY.
Mexico and New Mexico.
AUGUST AND SEPTEMBER.
Children in America.
OCTOBER.
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NOVEMBER.
Morocco.
DECEMBER.
Survey of the Field.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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HINTS AND HELPS

Suggested Program for July. Subject: "Mexico"

Praise Service.

Scripture Reading. Romans 10: 1-15.

Prayer Service, in which earnest petitions are made to God for an outpouring of his Holy Spirit in Mexico, that means may be given for an increase of the work, and that power from on high may make efficacious the words and works of our missionaries.

Paper. History of Mexico.

Snapshots at Random. These should include very brief descriptions of the dress, manner of living, food, customs peculiar to the people, etc., one subject only being given by each person, and one following another informally; they should seem to be reports of eye-witnesses.

Paper. The Place Occupied by Mexico as a Nation as Revealed by its Education, its Religion, its Women.

Paper. Our Missions and Missionaries.

Hymn. Prayers, Men and Means for Mexico.

Benediction.

If possible intersperse characteristic music on mandolins or guitars. A pleasant feature will also be secured by having young ladies in Mexican costume act as ushers.

Leaflets. Woman in Mexico. Mexico. Holy Week at Textila. Reference should also be made to books on Mexico to be found in Public Libraries.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. VI.

JULY, 1902

No. 7

The Woman's American Baptist Home Mission Society

Editorial

THE National Baptist Anniversaries for 1902 have closed. The welcome given by the First Baptist Church of St. Paul was hearty and sincere. The meetings were full of interest; even the discussions of Tuesday, the 27th, proved helpful in clearing the air of some fog which has prevented our churches seeing the great work at hand. We hope this year that criticism and discussion will give place to hard, earnest work for lost souls at home and abroad.

The short time allotted our missionaries was a disappointment to many. Ten or even fifteen minutes was too short time to give those veterans from all over the world. We were glad to welcome Rev. Warren Rishel of Velarde, New Mexico, and have a talk with him upon the progress of the work in this field. Mr. Barnett of Utah emphasized the need of more vigorous work among the Mormons. One pastor from Wyoming spoke of the 10,000 Mormons in his State, and the few evangelical Christians to meet the errors and false faith of these aggressive people. The Anti-polygamy Constitutional amendment is the one hope of these Western States, and it was strongly urged upon the voters of the country.

The Women's Baptist Home Mission Society held its twenty-fifth anniversary at St. Paul. We were glad to meet many of the workers. Miss Jones of Mexico City urged upon us the necessity of hastening the establishment of a girls' boarding-school in that republic. We wish we could impress upon the women of New England the wonderful opportunity of reaching the girls and women of Mexico by opening a boarding-school for them there. Can we not do this extra work this year?

Miss Anna Barkley was present from Cuba, and told of the work done in Santiago. Our own teacher, Miss Gowen, is the teacher in the school established in Santiago, and is a powerful factor in the development of the religious life of the church.

The hour devoted to our Society during the meetings of the American Baptist Home Mission Society was disap-

pointing. Our President was unable to be present, and the time was reduced to forty-five minutes. Mrs. L. J. Dyke, our missionary among the Wichita Indians at Anadarko, Oklahoma Territory, gave a clear statement of the needs and present conditions of the Wichitas. The writer spoke of the scope of our work, and told in detail of what is being done at Spelman Seminary, Atlanta, Ga. Most of our active workers have not finished their schools when the Anniversaries are held, and we cannot hear directly from our fields of labor. We know, however, that in all parts of North America, consecrated, efficient women are moulding characters for life's work through the influence of our Society. Over a half a million of dollars have been raised by the Baptist women of New England during the past years to help the needy ones of North America. We ask each of our State and Associational workers to begin at once to arouse the circles to increased activity. This is the twenty-fifth year of our organization as a society. Can we not make it a great year, and by increased interest in prayer and gifts make it possible to enlarge our work in every direction?

M. C. R.

AFTER the close of the Anniversary meetings in St. Paul, the Editor improved her proximity to our mission stations in Indian and Oklahoma Territories to inspect the work there. The rapidly changing conditions of these new countries makes important more frequent inspection of our work there than it seems to be possible or practicable to give. From brief notes received from her, we learn that she was permitted to be at the closing exercises of the Atoka Baptist Academy, at Atoka, Indian Territory, and of the Indian University at Bacone. She expected also to visit the Elk Creek Mission, at Hobart, Oklahoma Territory, the Mountain View Mission, the mission at Anadarko, and be present at the meeting of the association at the Comanche Baptist Mission at Fort Sill, O. T. After her return, doubtless our circles will have opportunity to hear from her, her impressions of the very important work we are doing among these aborigines, and the pressing needs of the field, as well as the successes already gained. The August and September ECHOES will be an Indian number.

Monterey, Mexico



HE days are more and more hot, so we have to use the fan all the time, even early in the morning.

We had a missionary excursion in the first days of April, to Santa Rosa.

Rev. Alejandro Treviño with his family and several members of the Baptist Church, went on the train to "El Topo," about half-way, where Bro. Refugio Garza was waiting for us with two ox-carts and two horses.



TRADING AT MONTEMORELOS

Uncle Alejandro, Alfredo Cavazos, Cuca and I mounted the horses, taking turns.

We arrived at Santa Rosa at three P. M. After resting a little while, Delfina Cavazos, Cuca and I went to visit the members of the church and some friends, and invited them to our meeting that night. Uncle Alejandro preached a nice sermon, I played the organ, and sung the hymns with several young ladies.

The next day we went to visit people on the other side of the river, a beautiful river, but brackish water, and we saw a boy that was pulling blocks of ice out of the water, because the day before it hailed very much, and everybody took the ice to have good water to drink for some days. We visited thirty families, and all of them came to meeting at night to hear the Gospel and see two baptisms.

The Convention of Christian Endeavor Societies and Sunday Schools will be in this city the second week of July. We hope so much of those meetings.

The Baptist young men here are very enthusiastic in missionary work. Several of them are preachers, among them my brother Washington and Juan Ramos, and they have night meetings in the week in the different suburbs of the city.

We have had eleven baptisms in the two last Sundays, four men and seven girls, of whom four are my pupils.

My assistants like to write to you, but they have been very busy in these days. Ida, my sister, has in her class fourteen girls and four boys; Amanda Treviño has ten girls and ten boys in the first year; Miss Rocha has forty little girls and boys. They work at school in the daytime, and have to go to the Young Ladies' Academy in the night. This week they have their examinations; they study a little

while at night, and get up at four o'clock in the morning, nevertheless they are joyful and pleased with their work.

In the Plaza Juarez that is in front of our school, the soldiers of the 12th Regiment have their military exercises, and the boys like very much to see how they move their arms with the swords at the voice of the captain. One day when we came from school in the afternoon, we found Tomasito, our little brother, in front of my toilet table doing the exercises he had seen at the plaza: he had father's cane for a sword, a wheel of the bicycle as a shield, and the enemy was his own image in the looking-glass. He said he was a soldier and he was preparing for the war.

We went to the Alameda with our pupils, some days ago, and after the children ran about and played with the deer and the geese, they obtained permission to go up to the Kiosco. Then they sang "We mean to live all right," with my father's words, and some ladies asked me for some other chorus, for they said our pupils sang very pretty. And it is true that the Protestant children sing much better than the others, because they have more practice.

On this month all the Catholic girls dress as "glorious souls" with white dresses, veils and orange-flowers on their heads, and they go to church to offer flowers to the Virgin Mary, every evening.

Mexico needs very much the pure and true Gospel, for the people are very fond of giving their love to the Virgin Mary and the saints.

Yours in the Lord,

BERTHA WESTRUP.

June 1, 1902.

Mexico City, Mex.



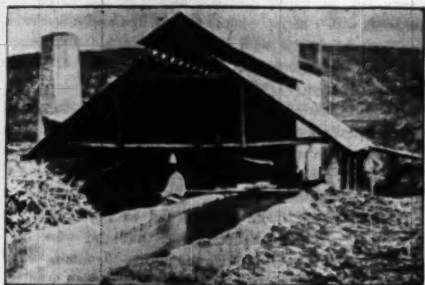
AFTER spending nearly two months at my home in Illinois, I turned once more toward Mexico, arriving here May 26th, and commencing school work June 2d. I think, after seeing and enjoying the blessings of our own land for awhile, it brings more forcibly to one's notice the needs of Mexico, a land of beauty, sunshine, birds, and flowers all the year, and so little cheer in the homes.

It seems a little strange to see such extremes as are found here. The lower classes can see the most modern methods in use in all lines, and yet they cling to the old way of doing things, and seem to think that in the advancement of the age they can have no part. We have electric cars, automobiles, asphalt streets, etc., and yet the Mexican grinds his corn on a stone, brings his produce to town on burros or on his back, and the dress of the Indian women is often a décolleté costume and rainy day skirt combined. One thing that usually amuses a foreigner at first is the quantity and variety of articles a Mexican will carry on his back. I had been surprised often by seeing a man with a large piece of furniture, a coop of chickens, a load of bricks or lumber, but what was my astonishment some time ago to see one carrying a cooking-stove with a fire in it, on his way to dispense the evening meal from some street corner, and saving time by having the fire burning when he should arrive at his destination. Cooking-stoves being rare here, this man no doubt considered himself rich.

When we have given Mexico a pure Gospel, taught the

people that cleanliness is necessary to health, made them see the necessity of educating their children, persuaded them that there should be a separate apartment for their animals, and that water instead of pulque is the best drink for man and beast, we will have an ideal country. The beauty of this land is greatly marred by the degradation of its people.

In my little corner of the world work is going on nicely. I opened school June 2d, and, contrary to expectations, the pupils nearly all came the first day. Previous experience with these children had led me to believe that it would take several weeks' waiting and much visiting to gather them all in, but they came eager for another term, and I now have as many as I can manage. Miss Richards of the kindergarten department promoted a most interesting class of wee ones, and they are my pride now, they are so bright and happy. We are growing, in fact have outgrown our room, and surely we may hope for a small appropriation to enable us to extend the work. A house we must have, then an



WATER WHEEL, DRIVING CANE MILL

industrial school will be opened, poor children cared for, and a free reading-room established. I am sure great results will be obtained by a very small outlay, and the school work more firmly established in this field. What say our friends and helpers in the States?

Sincerely,

MRS. M. E. GRISHAM.

June 6, 1902.

IN the State of Oaxaca, Señor Leopold Batres, conservator of archaeological monuments in Mexico, has discovered a buried city of the ancient Tapotecas, a race that reached the height of its civilization probably thousands of years ago. Excavations reveal a grand central plaza, two great temples, two massive mausoleums, shrines supported by heavy columns of basalt covered with hieroglyphic inscriptions in bas-relief. Fifty historic stone tablets were found in the temples. Great interest attaches to this discovery. Wrapped in mystery are the beginnings of Mexican history.

God has given us our talent. We must use it for Him if we would be blessed of Him.

Fruitland, New Mexico



WE have experienced greater joy in the Lord's work among these people to-day than ever before. A terrific sand storm raged all night, and has kept up all day. When we looked out this A. M. we said that we didn't think it possible for the Indians to come to service to-day. Those who come live from three to eight miles away. About 12 o'clock we looked out and saw Indians coming in all directions. Soon we had a crowd of twenty-six. They listened so attentively all through the sermon. When Mr. Wright finished, one Indian said, "You white men have books and know everything, and we only know what our fathers have told us." Then followed a long after-meeting, during which they asked questions and expressed themselves more freely and seriously than ever before. They can't understand why their praying in their heathen worship isn't all right. They say they pray to the sun, the beautiful blue clouds, and many other things. Mr. Wright tells them over and over every Sunday that we must pray to God through Jesus, and him only. They plead with Mr. Wright to pray for rain. Mr. Wright tells them that no man has the power to make it rain; that we can ask the Father for rain and he will give it to us according to His will. It is so hard for them to understand. They are growing discouraged and disheartened. Their sheep, their chief dependence, are dying. Some people are almost destitute, some have so little food that they don't seem to have strength enough to get around. They ask us if God has sent this dry weather because they have done something bad. Now is a great opportunity to reach the hearts of these people by aiding them in their distress. Garments, food, and medicine could do so much now. I could do a great deal with the women as they come to the mission if I only had material for sewing. I have had just one box of things since we came, and they were used long ago. I have used all the things I can possibly spare of my own, and bought all I can afford to. Please present the Navajo work before the churches very urgently, and send us help as soon as possible. "Man's necessity is God's opportunity." Pray for us that we may do the Master's work in this needy field.

EDITH R. WRIGHT.

June 1, 1902.

WE would urge the women of our churches to send packages and barrels to Mrs. R. B. Wright, of Fruitland, N. M. This field was given into our hands by the Indian Association. Mr. and Mrs. Wright were given assurance that the furniture in the mission house would be left there. Through a change of plans, it was necessary to remove the furniture, and when our missionaries arrived they found an empty house. There seems to be no fault attached to any one, but our workers are in crying need of many things. Because of the expense furniture cannot be shipped from this part of the country, but clothing, medicines, picture cards, and many small things can be sent in barrels and boxes. Shoes and warm articles of clothing will be needed this autumn. We would urge the women of our churches to remember these needy ones. Send at once. Do not delay. Twenty thousand five hundred Navajo Indians without the gospel, needing the common comforts of life. It is in our power to give them these comforts, and also give them our sympathy and prayers.

Indian Dances, New Mexico



WOULD you go with me next month to the annual Indian dances at the Indian Pueblo of San Juan, twelve miles down the Rio Grande from Echo Mission, these are some of the scenes you would doubtless witness, judging from what I saw last year at the same ceremonies: The Catholic church filled to overflowing with Mexicans and Indians, while priests and bishops held mass, and sisters from the Catholic convents in Santa Fé joined with brothers from the Brothers' Colleges in the same city, in singing songs and solos in honor of the Virgin Mary. Then the devout worshippers swarm out, headed by priests and bishops, followed by women and girls, carrying images of saints, which are deposited in booths and blessed by priests and bishops.

These ceremonies are only the preliminaries, and are joined to the Pueblo Indian dances which follow. Then witness the disgusting dances which follow. Indian men, half naked, and painted in hideous colors and designs, wearing long streamers of eagle feathers reaching down their backs from the forehead to the feet, and carrying various emblems and designs, while the women join in various parts of the dances.

Weird cowhide drums guide the dancers in their movements, keeping up a monotonous sound or series of sounds. Then witness a bright figure gliding in and out among these lewd Indian dancers. This is the figure of a little girl, half Indian, half Mexican, the little servant girl of the local Jewish merchant. Why does he permit this little child to dance with these Indians? Doubtless to please the Indians, and hold their trade. How our blood boils when we think of such selfishness. And doubtless for the same selfish motives the priests have sanctioned and blessed these Indian dances, and by so doing have made them a part of their religious ceremonies, so that they may not offend the Indians, but may hold them firmly in their grasp.

Who doubts but that these dances are breeders of drunkenness and licentiousness on the part of the Mexicans and Indians, and that carnival and revelry follow in the local priest's costly home, with his well-filled wine and whiskey cellar?

I am told that up to within about six years ago, the priests allowed the Indians to hold these dances in the church building, and that some of the better and more intelligent Mexicans protested and remonstrated, till he finally forbade the dances inside the building.

Now come with me to Velarde, where is situated our Mexican mission school, with its four busy teachers in Echo Mission, and see what is being done to counteract this dreadful course of Romanism, mixed with heathen idol worship. It is Sunday afternoon. The missionaries are trying to get a brief half day's rest from the busy week's toil, for a glance at the religious papers. Services have been held in the forenoon, and the missionaries have, perhaps, lingered around the Sunday dinner table a few minutes longer than at the usual meals. The missionaries

are just settling down to the *Standard*, the *Christian Endeavor World*, etc., when a knock at the door announces a Mexican friend, a Presbyterian, from the Presbyterian mission station in Embudo Plaza, eleven miles distant.

This brother has often come to the mission before for medicine, or to hear the missionaries sing. What can we do for him? Can I perform the marriage ceremony for his son? Yes. But why does he not ask the Presbyterian Mexican evangelist at Embudo to do it? He is only an evangelist, and has no power to do it. When does he wish the ceremony performed? The next day at 12 o'clock. How much do I charge? Whatever he wishes to give, or nothing if he does not care to give anything. It will cost me \$1 to record the marriage at the county seat, and thus make it a legal marriage.

The next day, the day school is dismissed at the usual time, a few minutes before 12 M., and promptly on time the bride and groom appear, with the bride's brother and the groom's sister as witnesses. The ceremony is performed in Spanish, the bridegroom slips \$2 into the missionary's hands, and the happy husband and wife bid us good-by, the bride with a happy "smile on her lips and a tear in her eye," as she carries with her her certificate of marriage, duly witnessed, which shall be a testimonial in her home of her legal wedlock.

Do you wonder that our hearts are glad as we see these earnest young people, who have both been students at Presbyterian mission schools, willing to pledge their most sacred vows in the presence of a Protestant instead of Catholic ministers?

This could hardly have happened in the territory ten years ago; and does it not argue that the work is all one, if done for Christ, whether one denomination or another lay the foundation? And that one may plant, and another water, but that the glory is God's so long as He gives the increase?

But now listen to what the Catholic bishop has to say about all this in a public address to the Catholics of New Mexico, as published by a prominent Santa Fé daily. "We counsel the Mexican people to not allow their sons and daughters to be married by Protestant ministers. No marriage is legal that is not performed by a priest, or sanctioned by the Catholic Church.

"And further, we lament the fact that the Mexican people continue to send their children to Protestant schools, and to government schools, which do not teach the doctrines of the Holy Catholic Church." This is the substance, though not the exact words of this part of his address. Does not this savor of treason to our country?

No marriage that is performed by a priest is recorded at the county seat. It is simply recorded in the local church records, and therefore cannot be a legal marriage in accordance with the laws of the Territory.

May 27, 1902.

WARREN H. RISHLE.

THE Home Mission Society almost literally sat under the vine and fig tree of its own planting at St. Paul. The church there is a good specimen of what has been done all over the West.

Echo Mission



ONE more year of school closed on May 30th, closed as it usually does at this season, with a fair attendance and an expressed regret on the part of the pupils that there was to be no more school this spring. Now, had you been here all this year, and seen the school in session and noted the many days that the pupils have been out of school for mass, and for social events, feasts and marriages and visiting friends, and the sad occasions of laying some friend's body to rest in their bare, desolate cemetery, you would say, as I have heard some say, "Oh, what is the use in keeping up school for these children? They just come when it pleases them, they do not care for an education." Yes, it does look so, and yet when we think of the generations of illiterate ancestry back of most of these children, it is a marvel that they want to come to school at all. Back of the parents stands the priest, telling them that they are very stupid people for sending their children to that Protestant school. Then we have to take the children and without a word of complaint on our lips, make the school so attractive, and learning so attractive, that it effaces the remarks of priest and parents, and the tots, and the intermediates, and the big ones are their old, happy selves. But mass comes once every month, and the greater number of the children must attend it. Every time the poison of hard words against us has a little effect, but it is having less and less. Slow, oh, yes, it is *so slow*, and the work must be done in so many different ways. Some are appealed to by the school, others are touched by relief given through medicine to a sick child or friend, others look at the integrity manifested in business dealings. In so many ways must we work and be ready at all times and seasons to work and work cheerfully. The Mexicans are a cheerful, happy-hearted people; they are quick to see if one is not in sympathy with them, and they do not want you to help them if it is not done from the heart.

Superintendent Atkinson, in speaking of the work in the Philippines, said that "the essential requisite of a teacher of the Filipinos was the *right attitude toward the work*, a certain indifference to personal discomforts, and a feeling somewhat akin to mother love toward the brown charges."

That is the keynote of *all work* among all the Mexicans as well, both here and in Mexico, and in addition there must be the love of Christ constraining the worker in the discouragements and the slowness of it all.

Let me mention a little incident that touched me, and that shows that the heaven is working unseen to us. A day or two after Mr. Rishel went to attend the Anniversaries at St. Paul, an old woman came into the schoolroom and asked for eggs. As she bade me good-bye she asked how long Mr. Rishel would be away. I said perhaps a month. "Shall you have services on Sundays?" she asked. "No preaching," I said, "but Sunday school." A look of pain and sadness swept over the wistful face. "Oh, it is very lonesome with *el maestro* away, and no services on Sunday."

Now this woman does not come to the services oftener than twice a year, and yet she was mourning because of no ser-

vices on Sunday! What did it mean to her? Surely there was some stirring, some awakening in the inner life that liked to know there were Sunday services, even if she did not attend.

"It is useless to work with the Roman Catholic Mexicans," say some. "They will never change." But we think of the many, many passages concerning the power of God's word and the sureness of it. It *must* stand, it *must* be effectual.

Do you remember Spearman's fascinating story of "The Spider Water?" The name Spider Water was given to a treacherous river of the West. Over the Spider Water bridge after bridge had been built, only to be swept away by some unaccountable waking of the sandy, shallow river. But one day a master mind was ready to span the river by a bridge that should stand as the mountains stand.

Oh, it cost money, and time, and human strength, but it was to stand for all time. Without ceasing the sand was thrown up from the river bed, and mighty caissons were sunk down, down to solid rock.

After a winter when the mountains were lost in snow, the warm days of summer sent the water into low river beds, and the sleeping Spider Water waked, and raged, and seemed ready and certain to tear the bridge away. But the master engineer, who had laid the foundations strong and sure, and knew the resisting power of airlock and giant caissons, was serene and confident, and said to doubting minds, "That bridge will go when the mountains go." And though the Spider Water raged as it had never raged, and other powerful bridges were swept aside, the bridge over the Spider Water stands a monument to the persistence and untiring labor that placed it on *bed rock*.

It is always an inspiration to read the story, for in the same way do we try to build strong and sure with these people. Day by day, we unceasingly try to cast out the sands of superstition and put into the child minds and hearts something that shall resist all the treachery and temptations of evil awakenings.

Upon the solid rock of God's word do we try to have them established, relying on the prophecy, "But the word of our God shall stand forever." (Isa. 40:8.)

When the school closed May 30th, and the children each gave as their closing word a strong passage from this all-enduring Word, I thought, "It has cost money, and time, and unlimited labor and strength to teach them these things, but that Word of God will stand as the mountains stand."

ELIZABETH K. RISHEL.

June 2, 1902.

NOT a few Mexican people are notable examples of intelligence, thrift, and refinement, and possess fine homes and comfortable surroundings — a fact that is most pleasant to record. Yet, the less pleasant fact remains, that the great mass are still in ignorance and penury — lacking the commonest comforts. Even among the poorest, however, kindness and hospitality abound. They divide what they have with those still poorer, are fond of their children and aged ones, and, in their way, attentive to the sick.



American Baptist Home Mission Society

News and Notes on Mexico

REV. W. H. SLOAN has been appointed general missionary for Mexico, and will devote himself largely to evangelical work and the strengthening of our mission interests in the republic. For two or three months he has been at San Luis Potosi. He will continue as editor of *La Luz*, and his address will be the City of Mexico.

REV. ARTHUR ST. C. SLOAN, has been appointed a missionary to Mexico. His field will probably be San Luis Potosi. His knowledge of the Spanish language will enable him quickly to preach effectively to the people in their own tongue.

THE First Baptist Church of the City of Mexico has called a council for the ordination of Ernesto Barocio, who for several years has been Mr. Sloan's assistant, and he will probably become pastor of the church.

La Luz of June 5th refers to the Boston *Herald's* correspondent in Mexico, whose letters frequently speak very highly of the papal Church, and disparagingly of what is done by evangelical bodies. One failure alleged is that Protestants do not succeed in converting the illustrious and influential people, their converts being mainly from the poor, the ignorant, and the degraded. We deny, says *La Luz*, that the Gospel has not reached the educated; but even were it so, who holds that the word of God should not be preached to the poor and the lost? It was the great glory of Jesus Christ that he proclaimed to such the riches of his kingdom, and evangelical people will always imitate their master in similar efforts. We feel that they honor us in saying that we seek the eternal welfare of the lowly classes of Mexico.

We desire to ask a question of this person who makes such a display of "liberality." If the evangelicals of Mexico should endeavor to convert the rich and the influential of the country, as the Jesuits have done, would they not be accused of sordidness and of the love of money and political power, rather than the salvation of souls? It appears impossible to please those who are always determined to see the defects of Protestantism without giving it credit for its good intentions and efforts. There is none so blind as he who will not see.

La Luz might have added that evangelical Protestantism might be called a failure in Boston, because, forsooth, it does not make many converts from the ranks of many cultured pagans there.

Developments In Mexico

AMERICAN capitalists are sinking oil wells near Tampico and expect to pump at the rate of 200,000 barrels per month. This is fuel oil. Several wells are going down also in the valley about Mexico City.

THE number of post offices is steadily increasing, on April 1st, when President Diaz presented his semi-annual message, there being 2,133.

THE republic boasts 543 periodical publications, of which 43 are daily newspapers and 254 weekly publications. Nearly one-fourth of the whole number are published in the City of Mexico.

FEDERAL schools to the number of 9,363 are maintained in Mexico by the Federal, State, and municipal governments, at an annual cost of \$5,000,000. They furnish instruction to about 700,000 children.

SCIENTIFIC pipe construction is bringing water and fertility to thousands of arid acres of land.

THE English language is becoming more generally spoken and read every day. The *Mexican Herald*, the largest newspaper in Mexico, is printed in English and circulates all over the republic. The *Herald* reports that one-third of its readers are Spanish-speaking people.

AT Aguas Calientes the Mexican Central Railway has erected and opened a hospital for its employees, which is said to be the most thoroughly equipped in every respect of any in Mexico.

VERA CRUZ, which formerly was one of the worst harbors in the world, passengers and freight having to be transferred from steamers to smaller craft to reach the shore, has now modern facilities of the best kind. This is due to the elaborate port works, including extensive breakwaters, and deepening of channels, at a cost to the government of \$30,000,000. The opening ceremonies were on March 6th, when President Diaz and other notables were present. Thus one of the most dangerous and inconvenient harbors has been transformed into a safe, convenient, and commodious haven for vessels. Tourists to Mexico via Vera Cruz will greatly appreciate this notable improvement. Other improvements are being made at Tampico, Coahuila, Salina Cruz, and Manzanillo. Thus the maritime commerce and communication of Mexico with the world will be vastly increased.

Occupation of New Railway Towns

HOW missionaries of the Home Mission Society quickly occupy new railway towns in the prosecution of their work is well illustrated by the following extracts from a recent letter from Rev. G. H. Brewer, general missionary for New Mexico.

"During the past week I have been making the new towns on the Rock Island extension. Both Santa Rosa and Tucumcari will be good points, and our work is already established at both places. An organization has been formed at Santa Rosa, and a neat building is now enclosed. The whole will cost, when completed, about \$800. They can raise \$500 of the whole amount, but have asked us to help them out in some way on the other \$300. Can it be done?"

"If a loan of \$150 and a gift of \$150 can be secured, we will have a splendid hold upon that field. It will be one of the most important points in New Mexico within a year or two. It is located in the heart of a rich agricultural and grazing country, and with the railroad interests centred there it is bound to be an important point. Tucumcari is also a place of considerable promise. It is located on a level plain, and is supported by an extensive stock company. There are about 500 people there now, and as fast as houses can be provided more are coming. We have in the neighborhood of fifteen Baptist families there, and I got them together on Friday evening last, and a preliminary organization was effected. The town site company has given me assurances that we can have our pick of the unsold lots upon which to build a house of worship. I am satisfied that they will respond liberally when the movement is launched. A missionary is greatly needed to look after these two points.

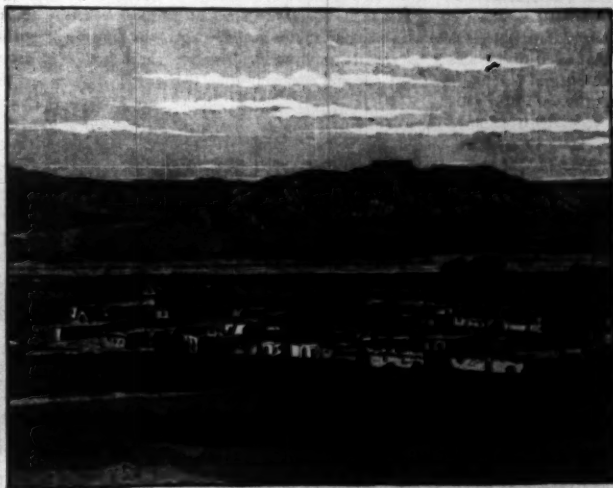
"I am now at Portales, a town which is growing at an amazing rate, about ninety miles northeast of Roswell. Our church now numbers thirty-five people, and among them the very best people in the community. Judging from the present outlook, Portales will have 2,000 people within the next eighteen months. It is a farming country, and is filling up rapidly. This whole country is going forward with leaps and bounds. Our Baptist work is pushing ahead as never before. These towns are American towns, and people from all parts of the United States are pouring in here.

"The tide in immigration has certainly turned to this southwest country as never before in the history of the

country. Our golden opportunity to plant the Gospel standard in these destitute places is right now. We ought to have not less than \$7,000 for our work next year. I would not urge it were it not for the remarkable needs which have suddenly arisen."

Mexican Manners

THE Mexican modes of salutation are much more demonstrative than ours, and their expressions far more extravagant. Upon meeting, and also when parting, they first shake hands, then hug and pat each other's backs, and then shake hands again. Ladies, in addition to this,



A PUEBLO, OR VILLAGE IN MEXICO

kiss each other on both cheeks with much tenderness and deliberation, the operation involving four distinct kisses. You shake hands at meeting and parting with everybody, including often the shopkeeper, and men lift their hats to each other as a rule. They date their notes from "your house," and in the subscription "place themselves at your feet" and "kiss your hand."

The Mexicans are fond of celebrating even ordinary events with "fiestas" more or less elaborate. Saints' days and birthdays are scrupulously observed. The management of a beer brewing in Jalapa, desiring the approval of the Church, had the undertaking blessed with due solemnity by the clergy. A ratification by the townspeople at a glorious spread took place next day.

A young man never accompanies a young lady to an entertainment in Mexico. When Mexican girls go to a ball, they are accompanied by one or both of their parents. The young gentlemen find their way alone, and after dancing with the fair ones, deposit them immediately again beside their chaperones. — *Modern Mexico.*

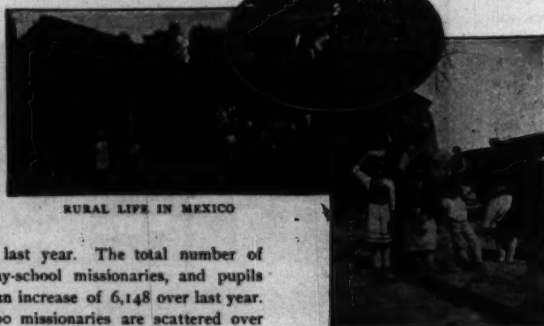
Is Mormonism Growing?

IS Mormonism growing? Unmistakably it is. The last annual conference of the Church, held April 6th in Salt Lake City, in attendance, in spirit, and in utterance gave abundant evidence of the fact. For three days that large tabernacle was crowded to suffocation, and on the last day there was upward of 20,000 people who were either inside the buildings or trying to get in. Through all the meetings there was the spirit of confidence and triumph everywhere apparent. And the utterances of every speaker were the glorying over past achievements, or the prophesying of future conquests.

Apostle Brigham Young said in his address: "The Latter Day Saints will yet take a leading part in this nation. Not that we shall rise up and be another government, for we are an integral part of this great national commonwealth, but purity of life will eventually triumph."

Nothing short of the subjection of the whole world to Mormonism was for a moment tolerated. They reported between three and four hundred thousand adherents to the Church throughout the world, with a

gain of thousands the last year. The total number of officers, teachers, Sunday-school missionaries, and pupils is reported as 129,632, an increase of 6,148 over last year. Between 1,300 and 1,400 missionaries are scattered over the world, and the day before the conference fifty letters had been sent out to as many presidents of the seventies, asking each one for two more missionaries. During the last year Apostle Heber J. Grant has opened up a mission in Japan, and baptized his first two converts. He returned to attend the conference, and in his speech greatly stirred the audience with the prospects of the field. It could be heard on every side from the throng as they passed out of the building: "I am ready to go anywhere any time when the authorities may call for me." Large colonies are being established in many parts of the country. All through Idaho, Wyoming, Arizona, New Mexico, British possessions on the north and in Old Mexico in the south. Recently 70,000 acres have been purchased in the last-named country by the Church for colonization purposes. They are scattered through Colorado, Oregon, Nevada, California, and Montana, and churches are being planted throughout all the States of the Union and in the countries of the old world. The incentives behind this vigorous propaganda are religious as well as worldly. They are even patriotic, but with the centre in Salt Lake City instead of Washington. The ambition of the leaders is supported by the religious conviction of the common people, and unitedly they move with tremendous strength.



RURAL LIFE IN MEXICO

We see but little difference between the present and fifteen years ago in the spirit, teaching, and tendency of the guiding power of the Church, except that the one doctrine of polygamy is held somewhat in abeyance so far as teaching its practice. But it is publicly and privately taught as being right in principle and hinted at as being a hopeful doctrine, and one very much alive in the thought of the Church. A representative woman of Utah gave this advice to a conference of young ladies in Utah. "Girls, do not forget polygamy. You cannot practise it now, but keep it alive in your hearts. There are four girls to every boy in Utah."

It is commonly spoken of as a thing soon to be openly practised. Similar utterances have been gathered from other leaders of the Church, all of which go to show that the principle is strenuously held, and in a few cases they have been bold enough to publicly advocate its practice.

That polygamy continues to be practised has conclusive proof in the teaching of the Church as being a divine principle. In the friendly gossip of the home and community as to the home and social life, in the childish talk of the school children, in cases where two families live in the same house and both wives have children, the second wife having children much

younger than the time when the manifesto was given against polygamy, or even since statehood was granted, in the strenuous opposition to any legislation against polygamous practices and advocacy of favorable legislation. All these are conclusive evidences of the practice.

The laws of Utah are good and sufficient, but the execution of them is wholly dependent upon those whom the people put into power. The State now has the power to send a party representative to Washington, and whichever party it is that sends that representative, either to the House or the Senate, there are friends there to give him welcome and excuse him for befriending the people who send him. What is the result of this? First, there are no prosecutions for unlawful cohabitation. Those in power having no sentiment in favor of the law, and there being none in the community, the law becomes a dead letter, and prosecuting attorneys refuse to take up such cases on the ground of no sentiment. Second, those representing the State in Washington, being sent by the people, go with the understanding that they will discourage any action by Congress unfavorable to the interests of Utah. They are supported in this by the State at home, and by the party to which they belong in Washington, and so, while the people

have no fear of the law which does not exist, they have no fear of any law being enacted which shall touch them. They are, therefore, confident and aggressive.

Nothing short of an amendment to the Federal Constitution in the hands of federal officers will reach the case. This we openly and earnestly advocate, for if the statements of the Mormon people are to be accredited, it will in no way oppress them more than others. According to their own statements, they promised to cease the practice of polygamy; they put a clause to that effect in their State constitution, and they are anxious to and do abide by the law. There can be, therefore, no ground of opposition to such a measure.


If, on the other hand, they have not told the truth, then the need of such a measure speaks for itself.

The Utah presbytery calls Utah the battle-field of home missions, and says: "Utah has not only all the evils which curse other States, but in addition it has this false system of Mormonism, so organized under a powerful priesthood that it not only holds the people in social and moral bondage, but it actually controls the State through its representatives in the State offices. The system controls the election of United States senators from Utah; it also so subsidizes the press that hardly a non-Mormon paper is left free to oppose the mischievous methods of this priestly system. . . . So that Utah is not only the religious, but the patriotic battle-field of the home mission cause, and it is likely to remain so for many years, until the Christian forces break the solid lines of the Mormon ranks with the good sword of the spirit.

REV. FRANK BARNETT.

Salt Lake City, Utah.

Some Difficulties

EN. T. J. MORGAN, corresponding secretary of the Society, at St. Paul spoke of some of the difficulties in the prosecution of Home Mission work. From his address we make the following extracts:

"In the next place, the difficulties are enhanced by the migratory nature of our population. The Society, from the beginning, has been a pioneer society, and has aimed to keep pace with the progress of the migration of our own people from the East to the West. When Chicago was but a village, a cluster of log huts, with a military fort on one side, and an Indian encampment on the other, our missionary was there, and while St. Paul and Minneapolis were as yet buried in the obscurity of an unbroken wilderness. From that day to this our missionaries have been on the frontier, in the mining camps, in the farming districts, at the ends of the railroads, at the places where new communities were formed; and in the midst of all these changing, shifting, moving, vacillating peoples, our missionaries have attempted to do their work; and it was, because of that shifting character of the people, because of that steady movement of the tide westward, a difficult work.

"The work is intensified, in the third place, by the large number of peoples that we try to reach. There are in the United States representatives of every nation under

heaven. We have Germans, and Irish, and Swedes, and Danes, and Norwegians—I need not call the roll. In order to reach these people, in order to plant churches and Sunday schools among them and to win them for Christ, we must meet them in their own tongue. It is not sufficient that an American missionary go into a German or into a Swedish settlement and begin to preach. Even if he has made endeavor to master the mother tongue of these people, he must needs speak it as an American.

"We have endeavored from the beginning, so far as possible, to send the Gospel to these people in the person of a German to the Germans, of a Chinaman to the Chinese, and of a Swede to the Swedes, and so with the rest, and you will see at once how large an element of difficulty is involved in this work.

"To find a suitable class of men as missionaries to these various people, is an exceedingly difficult task. A mission is to be opened among the Polish people in Chicago. Where is your Polish missionary? Haven't any. So we import from Germany a man that can speak the Polish language, that he may be a missionary among the Poles in the city of Chicago. We wanted a missionary in Cuba. Only a Spanish missionary will answer there. We hunted the country over and could not find a suitable man for the station. Fortunately, Doctor Coates, travelling in Algiers, came across a native Spaniard who was apparently thoroughly equipped for just that kind of work. We engaged him and sent him his commission to report for duty at Santiago.

"Another difficulty that confronts us is the foreign element that is flowing into this country like a flood. You will hear something of the migration of the nations from other lips. Nothing like it has occurred in the history of the world. We are seeing such movements of peoples as never before has taken place. You and I every day are conscious of a lowering of the standard of American civilization. You and I are seeing the influence of these people upon the Christian Sabbath, upon our habits of eating and drinking, upon our methods of business, upon our politics. Of course we recognize the good element in it. We are all foreigners, if you will go back far enough. We recognize that there is a tremendous element of good in all this, yet the fact remains that to-day the incoming of this great tide that flows upon us,—6,000 in two days in New York recently, and this current year will witness 500,000 landed on Ellis Island,—I say this fact is such that it confronts us with the peril that besets us as a nation, and is one of the things that distresses any one engaged in home mission work to know how we shall grapple with this great flood and make it helpful and not a hindrance.

"And, then, another difficulty with which we are confronted is that not only are our missionaries obliged to meet the ordinary indifference of people to the truth, but they meet organized error, such as Romanism, Mormonism, Christian Science, and heathenism. Romanism, while it is losing its grasp in Italy, while its clutches are being shaken off the government of the republic of France, while along with Spain it is decadent in the peninsula, and while the cry of 'Loose from Rome' is carrying thousands into a modified Protestantism in Hungary and Austria, Romanism in this country, partly because of the adoption of American ideas and methods, and largely because of the unloading upon our shores of millions of those who are now nominally connected with their church, is a growing menace, not only to Protestantism, but to our civilization. New England is becoming a new Romanism, a new France; Boston is a foreign city, Providence is a foreign city, and I might call the names of others of our great cities that are foreign and dominated by the priest."

The Society's Work for the Negro



EV. E. L. SCRUGGS, principal of the Institution at Macon, Mo., for the education of negro youth, addressed the Society at St. Paul on the work wrought through its agency.

"Their intellectual and moral poverty, their physical and spiritual debasement, consequent upon 250 years of bondage, constituted a pathetic appeal to those Christians that beheld in the race, despite its repulsive condition, the image of God and the possibility of that development, intellectual, moral, and spiritual, that is possible to other race varieties. While the war was yet in progress and before the smoke had cleared from the skies, in 1862, the Home Mission Society began its work for the negroes.

"There is no more illustrious chapter in the volume of educational endeavor than that which records the heroism, the self-sacrifice, the deathless devotion of these noble men and women, who left their homes and the refinements of cultured society and went to lift up the former slaves of a people who were naturally suspicious and hostile.

"From the beginning the schools established by the Society have been religious and missionary in their work and influence. By reason of this fact they have met the needs of a people highly emotional in their religious tendencies. Judged by what has been accomplished for the black man, the value of these schools cannot be easily estimated. They have been all-powerful in the intellectual, moral and religious life of the race.

"What, let us inquire, of the more than \$3,000,000 put into schools for the education of negroes? What has been the profit of this huge investment, this act of philanthropy? When, forty years ago, the Society came to the assistance of the negro, his condition was pitiable in the extreme; he was without house or land; he had no friends; his character was blasted, his morals corrupted. In this condition there was nothing to attract but much to repel.

"The Society took up the black man's burden to bear it manfully and nobly. These ex-slaves and their children showed remarkable zeal for education and the acquisition of knowledge, and demonstrated clearly their eagerness to improve themselves. The schools opened were crowded with young men and women in quest of education. Steadily the work grew with increasing years, until it ranks now among the most potent factors in the educational and religious redemption of the negro American.

"From the dawn of the negro's freedom it was evident that sober, intelligent leadership would be the most powerful factor in the salvation of the race. This fact was keenly appreciated by the Society. During the forty years of service of this great agency, hundreds of young men and women, educated, cultured and refined, those who have drunk draughts of knowledge in the home mission schools, have gone into the blackness of ignorance and superstition among the negroes of the South and have shed rays of intelligence, improved moral and social conditions, and have lifted the race upon the plane of intellectual and moral progress. Following in the wake of the labors of the


trained young people, we find a new order of life, new impulses, new hopes, new aspirations.

"Among the institutions lifted into a higher atmosphere, may be mentioned the home, the church, and the school. The home has been denominated the workshop of civilization. A low state of morals in the home life of a race that had borne the yoke of slavery was a natural sequence; that which was to be logically expected. Nowhere is the work of the Home Mission Society more evident than in the homes of Negro Baptists throughout the South. Scarcely less marked is the value of home mission schools to the church life of the negroes.

"That ignorance is the prolific mother of superstition, is attested by the history of every race. The negro is no exception to this general rule. Negro Baptists were a feeble folk, with an illiterate ministry which corresponded to the Master's conception of the 'blind leading the blind.' In the light of present facts, what a wonderful change has taken place. New light has broken forth through a large body of educated, pious ministers, who are preaching with fervor of the cardinal truths of the Bible and leading those over whom God has placed them into the higher, truer, better life. Under this new régime, our numbers have increased until we have now nearly two million communicants; and with increasing years, the loud tramp of this host of baptized believers will be heard upon the field of Christian conflict. Forty years of educational work has given us the supremacy.

"It will be conceded, without controversy, that the Christian colleges have furnished the most devoted, loyal and self-sacrificing teachers; men and women who by force of their Christian character and exemplary conduct are doing much to mould the lives of our children and to prepare them for the conscientious discharge of the duties of citizenship. Into this system have gone strong workers from the mission schools supported by the Society. In the work of raising up a holy body of competent and efficient preachers and teachers one of the crying needs of the race is supplied. Leadership in the school and in the pulpit is the great factor in racial progress, whether the race be black or white. Much is written and said about the industrial education of the negro as the probable solution of the race problem. To educate a mechanic and thus enhance the value of his services to the community as a laborer is a wise thing to do, but to give to an individual high intellectual and moral endowments and send him out to lift his fellows is to do that which is wiser; the former becomes a bread winner, the latter a leader and a teacher; the one lives usually a life for self, the other lives to benefit mankind by a life of service; the influence of the one may die with him, that of the other goes down the ever-widening stream of time, blessing humanity. It is by reason of these pregnant facts that I believe in that education which develops the individual into a man with conscience, reason, judgment, and force of character.

At Shaw University a hot water heating plant will be installed this summer, mainly from funds given by Mr. Rockefeller. The Shaw singers are being well received throughout New England.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

EN ROUTE, June 10, 1902.



MY DEAR YOUNG PEOPLE:—Pleasant is the sight of the golden buttercups in their green grass setting and the wild rose fringe to the ragged banks along the railroad track.

The little blossoms of purple and red that peep out here and there, the clover carpet, the tall grasses in the marshy places, the well-cultivated fields of Illinois have a sweetly familiar look. The elms and maples, the pines and poplars and willows, the lakes and streamlets savor strongly of my beloved New England, and there is a big thrill of pleasure in my heart that I shall soon be among its hills and valleys and ready to resume my place among its willing workers.

Such pictures as will hang on memory's wall! There have been broad prairies, unbroken by tree or habitation as far as the eye can reach, bringing the feeling that the ownership of this great world is divided between oneself and the single bird that soars aloft,—grand glimpses of snow-covered peaks on the outward journey, and the close living among them on the homeward way until the Canadian Rockies seemed like familiar friends and I longed to bring one of them home for a solid background,—trees, the beautiful peppers waving their fern-like berry-adorned branches above our heads in Southern California, magnolias with their big waxy blossoms, the eucalyptus keeping its sentinel-like guard, the red and white hawthorne,—perfumed groves of oranges and lemons,—roses of whose beauty and possibilities we have never dreamed, smiling at you over the sill of your chamber window and climbing over the roofs,—hedges of heliotrope, callas, ivy geraniums in pink and lavender, scarlet blooms of the common geranium looking patronizingly down at you,—fuchsias swinging their waxy bells high in air, fields of golden poppies and mustard,—oh, the natural world we entered and seem to be leaving has legions of charms, but there is yet a place to which we are speeding that has more abundant attractions.

June 12. The early morning awakening brings the rushing sound of the trains as they shoot past us, and through the ventilators comes the music of the birds. To this we add a song of thanksgiving for the tender mercies that have carried us safely through this the last of the many nights we shall have passed among the dangers of sea and land in the twice taken journey across the continent and up the Pacific coast. Detentions we have had, to be sure, and slight mishaps, but strange and kind was the Providence that allowed our train to pass safely where just before had been casualty and death.

Many interesting things have I seen and heard,—many places noted for their beauty and historical interest, many people whom to know will long be a joy. There has always

been an underlying desire to visit our various mission stations, and it has been easy to turn aside from ordinary sightseeing to do so.

I have had a good glimpse into the Chinese work at Los Angeles, Pasadena, and San Francisco, the Spanish at Santa Barbara, and the Japanese at San Francisco and Seattle.

Would it were possible to detail the visits at each place.

Earnest companies of Christian toilers are doing faithful work, regardless of the prevailing opposition against those who have come to our shores from China and Japan, and slowly souls are being won for the Master.

Watching the long line of Chinese girls as they passed from the Presbyterian Rescue Home of San Francisco one Sabbath morning to their church home, and listening in the afternoon to the story of Ah-oi, the slave girl rescued the preceding day from one of the dark alleys of Chinatown, I felt a deep sense of gratitude that loving Christian hands had been stretched out for their redemption.

I have attended the meetings of young people's societies of many names, but in none was there a more ready response from my heart than in the meeting of a Chinese Epworth League wherein the leader was a sweet-faced young woman not one of whose words I could understand, but whose face was alight with love for the Master.

No more attentive hearer was there than Ah-oi, who until that day (though she is twenty-one years of age) had never been in a Christian service.

Earnest-faced young men were here, and at our own Sunday school, and preaching service and night school. Until this time I had personally known nothing of the Japanese or of results of the work that is done for them, but after having attended an anniversary at Los Angeles, at which time from forty to fifty occupied seats on the platform, and carried on the programme, having sat with young men of this nation in our San Francisco Baptist Japanese Sunday school, and having for days journeyed with Tetsuzo Midzoutani, an intelligent young Japanese artist from Nagoya, Japan, on his way to London, and having discussed with him the religion of his people, and his own personal relation to it, I am fully persuaded that the servants of the Master do well to sow the good gospel seed in the belief that ere long they may put in the sickle and reap a rich harvest of souls. There is something peculiarly interesting about this little people (for they are very short of stature), with their kindly inquiring gaze which seeks to read the truth from one's face and in the words that are spoken. I have been loaded cars and emigrant-teams bringing many people from our own and foreign countries to live in the great West. May our Christian people see to it that the influences of our blessed religion are speedily carried to them.

Our Little folks



What a Little Girl Can Do

"WHAT can a little girl
Like me,
Whose years have counted
Only three,
For Jesus really do?"

"Her heart can love,
Her lips can sing,
Her little hands
Can pennies bring;
Her feet can follow, too!"

MY DEAR LITTLE FOLKS: I wish I could gather you into some pleasant church parlor to-day and tell you about many little children whom I saw in the different mission Sunday schools in California and other States during the past two months.

In San Francisco seventy-six little Chinese boys and girls came to hear about Jesus. Many of them came from the day schools where they are taught English by our mission teachers.

They sang for their opening hymn, in very good English, the one in whose chorus the words so often are repeated, "We are little friends of Jesus," and my heart went out very tenderly to them as their childish voices rang out so sweetly:

"Jesus loves the little children,
In His Word He tells them so;
Once He took them up and blessed them,
Many, many years ago.
We are little lambs of Jesus,
He, our shepherd kind and dear,
Speaks, and though we do not see Him,
In our hearts His voice we hear."

Yes, I truly believe our loving Saviour has many of them in His keeping, and that He will use them to help bring their parents into the Good Shepherd's fold.

I will tell you one reason why I believe this. One night, with a party of friends, I was going through the Chinatown of San Francisco. Coming to a Chinese home down a long flight of dark stairs into a basement, we found in one end of a long room the five children of the family. No sooner did the older ones see me than they began to chatter together, and one of them said, joyfully, "I saw you,

lady, in Sunday school." They were very glad to sing some of their pretty hymns, and we were more than glad to listen. In the other end of the room, around a table, sat several Chinamen at their game of cards. Of course, one of them was the children's father, but he made no objection to our calling or the children's singing. We thought surely there was a great contrast, — Sunday school hymns and gambling. The mother came and spoke very pleasantly, and bade us "come again." We believe that the little ones will unconsciously sing the Gospel story into some hard heart, and that God will bless the singers and the songs, and use them for His glory.

I wish you could go into the Sunday school I mentioned and see the wee children in all their bright colored clothes. I cannot *write* the description, and that is why I would like to talk to you. It is very hard to tell the little boys from girls by their clothing. A queer little couple came in late. I thought it was a *boy* with a baby a few months old strapped to his back. I was told that the burden-bearer was a girl. The teacher attempted to take the baby down, but the girl protested, saying, "No, no, he kly (cry)."

Do not forget the little Chinese children when you offer your evening prayers, and when you put your pennies in your mission boxes remember how many are needed to send Christian teachers to those who do not know about Jesus.

I Will — I Will Not

I WILL not speak evil of any one.
I will not criticize a person against whom I am prejudiced.

I will restrain my tongue when I am angry.

I will be silent when I know there is danger of being misunderstood.

I will withhold my words when I have a doubt as to my motive in speaking.

I will not tell or repeat anything that will make unkind feeling between people, or that will create prejudice.

I will try not to hear unkind or wrong things, and will do all in my power to discourage those who indulge in unkind words.

I will cultivate the habit of placing a charitable construction upon the words and conduct of my fellows.

I will do all in my power to help the weak, the erring, and the distressed.

I will cultivate kindness of thought and expression in all my relations in life.

Believing that every one has some good quality or qualities, I will look for the good and emulate it, and when I find evil I will pray that its possessor may be delivered from its power. — *Selected.*

Getting New Members

A FINE way of filling up your circle with new members is to place beside each member an empty chair, and then see how fast the "Wide Awakes" or the "Busy Bees," or whatever name you call yourselves, will get new members to take the empty places beside them. There will be a good deal of rivalry to see who can first fill the empty seat, and no one, of course, will wish to be the last.

Two Little Mexican Girls



RS. JANIE P. DUGGAN, now our teacher in Porto Rico, was once a teacher in Mexico. At that time she wrote a description in *Kind Words* of five little Mexican girls. We will copy what she said about two of them, and perhaps some time will tell about the others.

Of course little Mexicans are different somehow from little Americans, just as the ways of their country, on the southern side of the Rio Grande River, differ from our ways on the northern side. The first day I spent among them, nine years ago, was passed mostly in the corridors of the Madero Institute, in Saltillo, where the girls swarmed around the newcomer as bees about a lone clover-head. And they buzzed, too — at least what they said to me and about me in their soft Spanish language had no more sense in it for me than just so much buzzing in my ears. But all this changed little by little, and several months later found the new teacher seated in the schoolroom for five or six hours each day, hearing and speaking Spanish, and nothing else. Into that long, dim, stone-paved schoolroom a new scholar walked one day. Her name was Jesusita Morales, and a good deal more besides, with which I shall not trouble you now. Does it seem strange to you that even girls should be named Jesus in Mexico? Well, it is a very common name for both boys and girls, but the little boys are called Jesusito, and the girls Jesusita, meaning simply "little Jesus." Jesusita was a dark-eyed little girl, eight or nine years old, having a bright color in her swarthy cheeks, and wearing her brown hair plaited into two tight "pigtails" down her back. Her skirts were very short, her waist very small and trim, and her pointed shoes very high-heeled indeed. She wore a little blue and white scarf wound about her shoulders, with one end tossed over behind, and in her hand she carried her one schoolbook. That small, paper-covered book was a curiosity, containing, instead of entertaining reading lessons, such as you find in your readers, page after page of rules of behavior for the home, the schoolroom, and the street. Not a single story, not a merry jingle, not a picture varied the dreary rules of etiquette.

"Can you read, Jesusita?" I asked.

"Si, señorita!" she answered promptly, and grasping the dingy little book, she gabbled off a page of virtuous maxims before I could stop her. Evidently, she knew most of the book by heart, yet she really did know how to read a little, as I found by trying her with another book. Jesusita proved a most winning little pupil, and many a pleasant hour we had together out of school.

"Señorita, did not the oxen at Bethlehem breathe over the little Jesus in the manger to keep him warm?" she asked me one day, and I can almost see her now, as she sat, a quaint, womanly little figure, in my wicker rocking-chair, which was such a curiosity to her.

Sofia was a very different child. As wild as a young

savage, it was evident that she had never been nourished upon rules of etiquette. She was perhaps a little older than Jesusita, and her great eyes had a hunted expression, and her face was pale and pointed at the chin. Her little figure was not clothed with the nicety observed in Jesusita's toilet, and her blue scarf was faded and ragged. She was an elfish-looking creature, with her wild eyes and streaming hair, and it was long before her untrained nature submitted to the restraints of the schoolroom. Yet, before the end of the session, Sofia was partially tamed, and her affections were wholly gained by most of the teachers. All through the hot summer afternoons she sat at my side in a little chair, working away with a piece of slate and a pencil over subtraction examples and the multiplication table. It had been found impossible to seat Sofia with the other children on the long benches, as the horrible faces she made, and the sly pinches she gave, destroyed all order in her vicinity, and she rather enjoyed the distinction of sitting beside the señorita at the top of the row. Poor little wayward Sofia! How often I have wondered what



A STORE AT MONTMORELOS

has become of you in all these years! Are you not glad that you, dear little folks, with your pennies and your dimes can help the poor parents of many such children to send their daughters to a Christian school?

MEXICO has a large military force. Soldiers are to be found everywhere — in all the small towns and villages as well as in the large cities. At all the railroad stations the soldiers are on hand. They are at the stations when the trains come in, and remain until they depart.

There are few carts and fewer wagons in Mexico. Donkeys and men do all the carrying, and both take loads that are astonishing to strangers. I believe the carrying of these loads hastens the death of many a poor man. The small farmers carry their produce many miles to market on their backs, and the women carry their babies tied up in blankets on their backs. It is said that a Mexican baby never cries. It would be a waste of lung power if it did, for its mother would never heed its crying.

And as for dress, the poorer classes wear only enough to cover themselves, although nearly all have their *rebozos* or *serapes* for their shoulders and to sleep in. Many of the laboring classes sleep on the floors of their *adobe* houses, and in the clothing they have worn all the day. Many go barefooted most of the time, and some wear sandals which are tied to the feet with thongs of leather, never thinking of the luxury of stockings.